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RELIGIOUS INTELLIGENCE.

FOREIGN.

FROM THE PANOPLIST.

DEATH OF MR. WARREN.

From the notice in our last number, our readers must have been led to anticipate the death of Mr. Warren, at the Cape of Good Hope. Intelligence of this afflicting event came to hand, by the way of England, early in this month. Our dear friend and brother died on the morning of August 11th, at the age of thirty-two. He was greatly beloved by all, who had an opportunity to know his character. Among many other qualifications for the work of a missionary, he possessed uncommon sweetness of temper, and amiableness of manners. The Rev. Mr. Thom, who communicated the account of his death to his correspondent in London, says, that his last words were, "Is this death? Is this death? Yes, it is death. It is death. Come Lord Jesus, come quickly. To-day, I shall be with Christ. Tell brother Richards; tell the brethren at Jaffna, to be faithful unto death."

The following letter from Mr. Richards was received in season for our last number, but our limits would not permit its insertion.

REV. AND VERY DEAR SIR,

Cape-Town, July 17, 1818.

I shall now endeavour to give you some little account of the manner, in which the Lord has dealt with brother Warren and myself, since we left Columbo.

We sailed from that place on the 26th of April last, and experienced very mild and warm weather for about ten days; but notwithstanding the heat, brother Warren began to be better immediately. My symptoms continued nearly the same, as they had been previously to our sailing, for about four weeks; at which time the weather became quite cool, I began to be better, and brother Warren gained strength faster than before; and during the next four weeks brother Warren's prospects continued to become more and more favourable. I became quite strong, and gained considerable flesh.

A little before the close of this period, the weather became very boisterous, the wind blew from an unfavourable direction, and the degree of cold was uncomfortable. Our provisions were not fit for any one, who did not enjoy good health. Under these circumstances, we came in sight of land, and hoped to enter Simon's Bay in one or

two days; but infinite wisdom had determined otherwise. It was not till fourteen days after we saw the land, that our ship was anchored in Simon's Bay. During this last fortnight we experienced a number of severe and sudden, but mercifully short, gales of wind from the N. W. which drove us directly out to sea; and thus were we prevented, for many days, from entering our desired haven. It was expected we should be less than eight weeks in our passage, instead of which we were sixty-eight days; and you may well suppose, that we received no benefit from being at sea the last two weeks. But though we suffered a little from the roughness of the weather, we have great reason to be thankful that we suffered no more. When we arrived in port, we found a vessel which came in a few days before, and which had lost her main-mast: while in distress she saw another vessel entirely dismasted, and which has not since been heard of. What shall we render to the Lord for his mercy in preserving us.

Very near the time of our landing, both of us took severe colds. The consequence in brother Warren's case was, that he experienced considerable difficulty in breathing, and had some uneasiness in his breast, which, together with other symptoms, led him to fear that he should again bleed from the lungs; but by the immediate use of remedies, and the blessing of Him who has never forsaken us, the unpleasant appearances were all removed in four days. Seven days after I landed, I lost my appetite, which had previously been very good. This appeared in consequence of my violent cough, and very copious expectoration. We both left Simon's Town on the 14th in a coach, and arrived here the same day, a distance of twenty-four miles. The ride was pleasant, and I believe useful in each of our cases. Our present state of health is nearly the same as when we came to this place. But the opinion of our physicians respecting us you will learn from the Rev. Mr. Thom, who has kindly engaged to write to you.

Though we find ourselves among strangers, without brother or sister, or wife, to anticipate and supply our wants, yet we have no cause to fear that we shall be forsaken. The Lord will provide.

With ardent desires for the prosperity of the Board, and for your own personal health and comfort. I subscribe myself,

Your friend in Christ,

JAMES RICHARDS.

Extract of a letter from the Rev. George Thom, to the Rev. Dr Worcester.

REV, SIR,

Cape-Town, Cape of Good Hope, July 18, 1818.

At the request of the Rev. Messrs. Warren and Richards. I now address you. At first Mr. R. thought his strength unequal to the task of writing a letter; but he has mustered strength, and has sent the enclosed.

I cannot describe to you the pain I have felt, on seeing these dear brethren; pain, indeed, of a different kind from that which many of us have been called to experience in Africa. Though worn down by disease, particularly Mr. Warren, yet the heart is on the right object. "If I am so ill, that it would be a great risque to undertake another

voyage, then let me die in the blessed work." Mr. Richards seems to afford some hope of recovery; but the three medical men, who have met to consider their case, say, that they can hold out but little hope of the recovery of Mr. Warren. Both are in a consumption; but the case of the last is more forward, and accompanied with very bad symptoms. It is hoped, that Mr. Richards has but a small part of his lungs affected.

As to my own opinion, I think there is very little hope of recovery of either. We have procured them a lodging at the most reasonable rate, and I shall do my utmost in their belief. Permission has been granted by the colonial government for their residence, and several of our pious friends express great sympathy on their account. The early death of missionaries should, and we pray that it may, have a powerful effect on us, who labour in the field; and in candidates for this glorious work it should produce more ardent and holy zeal; for the work must go on. The cause is Christ's; and whether we live or die, we are his servants. The trials, to which your board have been called, have been uncommon, but not so great as others; and the painful trial, in the present instance, of two holy and prudent brethren being driven by disease from the sphere of their missionary labours, will no doubt be felt; and if it should please their Lord and Master to remove them from his church on earth, great will be the affliction. One thing gives me infinite delight; that is to behold the dear brethren entirely resigned to the will of their Heavenly Father, and with comfortable views of their interest in his love. Last night we talked a good deal of Mr. Brainerd, who, though long since gone above, yet by his life and death affords much encouragement to missionaries. Please to give my most affectionate regards to all the brethren at Andover, and tell them from me, that I trust they will not be discouraged; and that after six years of labor in this colony, and after drinking of the cup of affliction, and experiencing almost every kind of opposition in my work; yet missionary enjoyments are of the highest order, and our prospects on earth, and beyond it, are most glorious. We labour for eternity. Immortal souls are our object, and nothing is worth the living for but this.

The Rev. arch-deacon Twistleton, of Columbo, says, in his letter of introduction to me; "The American missionaries, Messrs. Richards and Warren, I recommend to your brotherly love. Men of more amiable manners and purer piety I never saw, to these qualities may be added others, amongst which are gratitude, discretion, and benevolence. May it please the Eternal God to restore them to health and renewed exertion in his service." For this testimony the Board will give God praise.

[Toward the close of his letter Mr. Thom gives the following items of missionay intelligence.]

The Methodists have a mission at Kleine (Little) Namqualand, and I hear the two brethren are useful and successful. The Moravians have three, one is just commenced. I believe many souls have been saved by their means. They are the oldest laborers in the South African field.

Our missions are in various parts, in some still blessed. The converts at Griqua Town are numerous and well informed. Mr. Anderson has long laboured and has been successful. In Namqualand there are several real converts, so far as men can know the heart. Mr. Pacalt at High Krall has been most successful of late. On a late tour I visited him. Many hundreds of Hottentot children can read the Scriptures in South Africa. In Caffraria, Mr. Williams continues, by God's help, at his post; but he has many difficulties. The Caffres are continually making inroads on the eastern frontier, murdering the poor shepherds, and often the colonists, and carrying off the cattle.

In the Dutch church, there are twelve ministers, several of whom preach most faithfully and zealously; and a young minister who was educated at Dr. Bogues and in Holland, is just arrived from Europe. He is pious and zealous.

My labours are very various, I preach in English and Dutch five times a week. At different times, I have travelled about 8000 miles in the colony, and many thousands of all classes have heard the Gospel. Some nominal christians, and some heathen, I trust have been awakened to a sense of their sin. The sale and distribution of Bibles, &c. in various languages; also tracts, occupy much of my time. This station, though difficult, affords much pleasure, as it gives an opportunity of assisting missionaries of all denominations arriving for the interior, or passing on to India. About forty-eight missionaries have touched or arrived here, in the course of the last six years.

[Mr. Thom in the course of his letter, very kindly expresses the result of his observations, as to the missionary character; and mentions the following general rules, in sending out missionaries; rules which have always been observed by the A. B. C. F. M. viz.

1. To follow the example of our Lord, in sending out his disciples two and two.

2. A regard to that institution, which God gave from the beginning—marriage.

3. Equality among all ministers, employed as missionaries.

4. The apostolic injunction, to "lay hands suddenly on no man."

5. An education suitable to missionaries, particularly as to theology.

6. That the term missionaries should be applied only to regularly ordained ministers.]

Please present my respectful compliments to the Board, and to all the friends of missions. Asking your prayers, I am Rev. Sir,

Your affectionate brother,

GEORGE THOM.

DOMESTICK.

BOSTON FOREIGN MISSION SOCIETY.

(Continued from page 264, vol. 4.)

Let us look at the practice of infidels, in reference to the propagation of their pernicious doctrines. The greatest of the Latin poets has told us, that we may lawfully derive instruction even from an enemy. When Voltaire and his associates had formed the design of undermining and destroying christianity, they never thought of employing all their mischievous labours in one country, till their principles had become triumphant there. Not they; but with incredible activity and zeal they plied every artifice, at the same time, in every country, and with all classes of people. They gained the ears of princes; they flattered the pride of philosophers; they pandered to the vices of the vulgar; they condescended to teach atheism and profligacy in every different manner to suit the taste, the habits, and the prejudices of different men. And thus it was, that they made such frightful inroads upon morals, virtue, and happiness; and that, unless the Spirit of the Lord had raised up a standard against them, they would have triumphed in the destruction of all that is lovely and desirable upon earth. Their intentions we abhor; the means which they employed we detest; but the generality of their operations, and the wide extent of their plans, evince a thorough acquaintance with the human character, and a knowledge of the best way of making a cause prevail universally, in the shortest period of time. The children of this world are wiser in their generation than the children of light—christians have been far too tardy, in profiting by the example of infidels.

Indeed, so plain does it appear, that the planting of christianity at every accessible point of the heathen world, is the only proper way of accomplishing the object desired, that it might safely be left to the conscience of any reflecting christian. Let us not take the attitude of objectors, then, but suppose ourselves invested with the responsibility of choosing plans, and of determining what are the most effectual measures, for universally diffusing a knowledge of God's unspeakable gift. Nor is this a vain supposition. At the last day it will be found, that this mighty responsibility did actually rest upon us, whether we were aware of it or not. Suppose, then, that each one of us were required, with a view to all the solemnities of the judgment-day, to choose some plan for evangelizing the world. What would it be, but the very plan of sending the word of God, and missionaries to explain it, into every ignorant and heathen community, where access could be obtained. Should we not with one voice exclaim, let no part of the human family be excluded from the message of love: Should we not say, although the sending of missionaries deprives us of the personal services of the valuable men whom we send, the very excitement, produced by sending them, raises up ten times as many ministers, equally valuable, to supply their places? Should we not feel, that the speediest and most effectual way of supplying our own growing

country with faithful ministers, is to rouse our slumbering churches to the duty of providing, so far as means and instruments are concerned, for the spiritual exigencies of a perishing world? When awake and alive to the magnitude of this object, such a host of young men, of various gifts, will be brought into action, that every part of our territory, far from being overlooked, will be trodden by the feet of them that publish peace; while we shall send to every country visited by our ships a not less numerous host, burning with a holy desire to proclaim Christ and his salvation, where his name has never yet been known.

But, sir I have detained this assembly too long, perhaps, while arguing from acknowledged principles of human conduct, and appealing to the common sense of mankind. It would be easy to show, that the general principles of scripture lead us to the same conclusion. "He that watereth shall be watered also himself," is as applicable to communities, as to individuals. Our own observation, indeed, whether we look at Great Britain or America, proves that we do not misunderstand, or misapply, the divine declaration.

In reference to the subject before us, there are two considerations, each of which is absolutely decisive: one the example of Christ and his apostles, the other the express command of the ascending Saviour.

The personal preaching of Christ did not reach, indeed, beyond the limits occupied by the "lost sheep of the house of Israel." But in the different parts of these limits, he laboured with intense and unremitted assiduity. He did not stay in one place till all were competently instructed in the gospels much less till all were brought to accept the offers of salvation. Proclaiming as a herald, the great truths of the gospel, he hastened from city to city; as if desirous that there should be some equality in spiritual privileges, and that no place, within the compass of his personal ministration, should be left unvisited. So it was with the apostles. After delivering their message, as ambassadors of Christ, in one city, they travelled on to another, and another, till they actually visited a large part of the inhabited world. Had they pursued the course, recommended by the objector, they would never have left Palestine and might have laboured and died at Jerusalem, unless driven away by persecution; and then they might have discharged their ministry and spent their lives in a small part of Asia Minor. So might it have been in every succeeding age; and, if the same plan had been pursued, the Britons of the present day, like their ancestors 2000 years ago, might now be a band of ferocious barbarians, ranging through their forests, and offering human sacrifices to malignant demons.

The command of Christ to go into all the world, and preach the gospel to every creature, is of universal obligation. It has been binding on all ministers, and on all christians who can send ministers, from the day when it was delivered to the present hour; nor will it cease to be binding till there shall be an end of preaching the gospel at the final consummation. I shall not be understood to

say, that it is the duty of every minister to offer himself as a missionary to the heathen; but it is his duty, while he may himself preach to a stated audience in a christian country, to promote by his countenance, his exhortation, and his prayers, all attempts to disseminate the seeds of eternal life in every climate, and among all people. The very design of the gospel is to bless all mankind; a design, which will only be carried into effect, when christians shall practically acknowledge its benevolence, by strenuously labouring to promote its accomplishment.

To what a state of hopeless despondency would the objector leave the pagan world? The work of evangelizing the heathen cannot be commenced, according to his scheme, till all the parts of nations nominally christian are adequately supplied with christian instruction. If past experience is to decide, thousands of years must elapse, and the majority of the human race still remain ignorant of the gospel. But, according to the scheme which is sanctioned by reason and scripture, the process of renovating the world may be rapid, and comparatively easy. Imagine the missionary stations to be increased to ten times their present number, and that there should be at each station such a display of divine grace, as we have lately read of, in the history of the mission to the Society islands. In such a case, how glorious a light would be observed in thousands of places now shrouded in midnight—that light, which came into the world to lighten the Gentiles, would then indeed be seen; and the mild radiance of his beams would penetrate the darkness of ages. When the christian traveller shall be able to pass through the heart of Africa, from the great desert to the cape, or from the mouth of the Nile to the shore opposite Madagascar; when he shall be able to traverse central Asia, and visit their islands of sea; and at convenient distances meet with missionary stations and infant churches, what wonder if his simple narrative should be received with a shout of joy and exultation throughout Christendom, which would prove that there was in existence an ardour of feeling and an energy of piety not now to be found.

This is the way in which the work will advance toward its latter stages. Converted pagans will re-act upon the christian churches, by whose agency the gospel was sent to them; not by sending back missionaries, but by exhibiting, in the most convincing manner, the blessed fruits of christianity, and thus infusing new life and vigour into the hearts of all the people of God.

It will not be unreasonable or unkind to ask of those, who object to sending the gospel abroad, whether they have exerted all the urgency which their own plea supposes to be necessary, and which the case certainly requires, in behalf of the destitute in our own country. Let it be referred to the decision of their own consciences; and at that tribunal they cannot stand acquitted, unless they make great sacrifices, and strive importunately in prayer, for a cause which they not only pronounce important, but of such pressing claims, that it shuts the eye to the miseries of the heathen world and, for a long time to come, excludes the greater part of mankind

from hearing the sound of the gospel. It is not hazardous to affirm, that the christian, who has actively participated in the labour and expense of sending missionaries to our new settlements;—who has lamented the unhappy state of all, who enjoy not the regular ministration of the gospel;—will be the last to hesitate, as to the duty of sending this inestimable blessing to the heathen. Look among the earliest, the most laborious, and the most earnest friends of missions to the destitute in christian countries, and you will find them the most ready to make sacrifices for the support of missions abroad. Further, among the most generous contributors to the funds for evangelizing pagans, you will find missionaries to our new settlements; who, from the small stipend allowed them for their severe labours, strive to save something to be sent for the relief of the perishing heathen. The magnitude of their donations, in some instances, would astonish this audience, were it proper to describe the circumstances of the donors. The reason, however, of this liberality is not difficult to be assigned. The man, that had sighed over the wants of his brethren scattered in the wilderness, who yet have very considerable means of becoming acquainted with the gospel, would of course weep over the wretched condition of millions, partakers of the same flesh and blood, and destined to a future unalterable state, to whose dark minds a single ray of divine light never yet penetrated, but who are held in the most abject slavery to every kind of delusion, superstition, and device of Satan.

But perhaps I ought to apologize for occupying so much of your attention. It seemed desirable, however, that there should be no apparent shrinking from an objection, which is at least plausible to the minds of some, who would be far from condemning all missionary exertion.

The day of objections is fast declining, and the day of religious enterprise and combined zeal will succeed it, till at last the Sun of Righteousness will cheer and illumine this benighted world with his heavenly radiance. Then will the value of the first attempts to establish the gospel in pagan lands be justly appreciated. Then will that obvious truth be felt, that without a commencement there could be no progress; that without progress there could be no consummation; that unless the tree of life were planted with much toil, it would never shelter the nations with its branches, nor regale them with its fruit; that, in short, without the activity and perseverance of christians, the gloomy reign of error and sin would extend through interminable ages, if the world should be preserved so long. Then will it be seen, who are the true benefactors of mankind. The time will assuredly come, when the name of Morrison will be pronounced throughout the populous domains of China with a veneration and an enthusiasm, which we can now but faintly conceive; when the largest associated population on the globe will look back upon his labours, not as those of an obscure missionary, but rather as the efforts of an illustrious stranger, who, from the most disinterested motives, importunately knocked at the gates of that vast empire, and sought only for the privileges of proclaiming to its erring inhabitants,

that Christ died to redeem them, and that his blood cleanseth from all sin. The time will come, when the labours of Carey and his brethren will be traced with delightful recollections, by multitudes who will inhabit the countries from the extremity of Siam to the mountains of Tartary, and from the Chinese sea to the Mediterranean. And to the child, who sits down to his evening chapter and repeats his evening hymn, it will be said, while one venerable name and another is mentioned. These good men brought us the Bible, and made us acquainted with salvation. To them, under God, are you indebted for your Sabbaths, your hymns, and your prayers; for the knowledge that Christ is your Redeemer, and God your Father and your Friend. Though their feet never came within many hundred miles of our habitation, and their eyes did not witness these happy scenes, yet the system of operations which they begun has filled Asia with Bibles and preachers, with churches founded on Apostles and Prophets, and temples dedicated to Jehovah. Nor will the missionaries, who left the shores of our country to be forgotten. It will be remembered as honourable to them and to our country, that when the door seemed shut against them and most men would have supposed all done which could be done, they pleaded for the privilege of preaching Christ to the poor deluded idolaters, with all the earnestness, which a mother would employ in pleading for the life of her tender babe.

We are not permitted to engage in the most honourable office, in which mortals are employed; that of personally conveying the knowledge of salvation to unevangelized portions of the globe. But, thanks to the goodness of our heavenly Father, we are not altogether excluded from every part of the benevolent labour. Helps we may be in executing a design, which employs the ministration of angels, and originated in the unsearchable depths of infinite love. Though we cannot with our own lips proclaim the glad tidings of great joy to all people, we may do much to send forth those who can. Are we duly sensible of this privilege? If so, we shall make a vigorous use of it, and great numbers of pagans, in this age and the ages to come, will experience the benefit of our activity.

Here we are, my christian friends, met to confer on a subject which might well occupy, as it has indeed often occupied, the solicitude of the heavenly inhabitants; of the angels who never sinned, and the spirits of the just made perfect. The salvation of a single soul is an object worthy of the concentrated attention, and the earnest desire of the intelligent universe. What shall we say, then, of the conversion of an empire; of the renovation of a world; of the permanent triumph of truth over error, so expressly foretold in the oracles of God. How great should be our admiration and gratitude, that we are permitted to take any part in a work, compared with which the creation of this material earth would not deserve to be remembered. This permission is given us. Shall we neglect it? Shall we abuse it? While in the pursuit of the vain and perishable objects around us, shall we forget, that the soul

is immortal; that it is exposed to ruin; and that life, short life, is the time when its destiny must be fixed. Shall we engage in the blessed work, with a cold, timid, hesitating, unfeeling heart? and devote to it one fiftieth part of the time, labour, and property, which we give to the gratification of our worldly feelings? Or shall we consider it to be the great end of life that we may become subservient to the cause of Christ; especially in promoting the universal diffusion of his gospel? Let conscience decide, and let the heart and hand obey.

(*To be continued.*)

EXTRACT FROM THE JOURNAL OF THE MISSION AT BRAINERD.

October 1, 1818. Having failed in several attempts to dig a well last year, and for the want of one being obliged to bring all our water from the creek, or from a small spring under its bank, about 70 rods from the mission house, we deem it worthy of notice in our journal, that we this day finished our well, which is likely to afford us plenty of good water; though from the quantity of limestone through which it passes, it is too hard for washing. It is about 28 feet deep; the bottom all rock, except a small crevice, through which the water rises. We attribute the failure last year to the abundance of rain, which fell that season, causing the earth to fall in, as we dug. It is believed, that this is the only well in the Cherokee nation; and we feel under increased obligations of gratitude to the Giver of all good, for this addition to our convenience and comfort.

7. Father Hoyt left us for the purpose of meeting the Presbytery of East Tennessee, which is to meet at Washington, (Ten.) to-morrow.

10. Brother Chamberlain went to Mr. Hicks's, and expects to preach in that neighborhood to-morrow. We had a prospect of a lonely time at the mission-house; but the Lord, who is ever rich in mercy, and goodness, was pleased to send us two dear brethren. Mr. Robert Glenn, who has just received a license from the Presbytery of East-Tennessee, and Mr. Christopher Bradshaw, candidate for license under the care of the same Presbytery. They will spend the Sabbath with us.

Sabbath 11. Had a very precious season. Brother Glenn preached. Our congregation was rather thin, but we think we had the presence of the Lord.

12. Brother and sister Hall, and sister Sarah left us for Knoxville. We have considerable anxiety on their account, as sister Hall is in such a delicate state of health. We hope it may be improved by the journey.

Brother Chamberlain returned this morning. He had a good meeting on the Sabbath. Between 20 and 30 of the natives attended. Some appeared affected on hearing the Word of God, and all desired to have preaching continued in that place. In the afternoon, brother and sister Chamberlain, and the two visiting brethren, and two of

our pious scholars, went on a visit to a Cherokee sister. They had a very agreeable meeting. The Lord appeared to be with them of a truth. Thanks to our covenant God for the clusters of Eshcol, of which we are permitted to taste in this wilderness.

13. This morning brothers Glenn and Bradshaw took their leave of us, probably to meet us no more till we meet in heaven. We have great reason to bless God for the interview, and hope it will be of lasting benefit to our souls. It was said to one of our native sisters, "If it gives so much joy to see christian friends here, what will it be in heaven, where we shall meet all the christians in the word, never again to part?" "O" said she, the tears starting from her eyes, "it will be more than we can bear."

15. Our spirits were refreshed by a short visit from several christian friends from Athens, Geo. who so kindly administered to the wants of father Hoyt and family, when on their way to this station. The zeal they then showed for the cause of missions was still conspicuous. They expressed great satisfaction in the progress of Christianity and civilization among this people, and said it exceeded their expectations. They were peculiarly delighted to hear the children of the forest singing the songs of Zion. Being now on their way to West-Tennessee, they encouraged the hope of another call when they return.

16. Father Hoyt returned from Washington, having been preserved in health, and enjoyed a very refreshing season with the Presbytery. By invitation he took a seat in that body, as a corresponding member, and spent four days with them. They had preaching every day which was attended by a large number of people. On one of the days was the time of review of a regiment of militia. The whole regiment was marched to the place of preaching, which was in a grove, and attended with much solemnity. The Lord has recently poured out his spirit in many parts of this Presbytery, and the friends of Zion are looking up with rejoicing. There are now under the care of this Presbytery six young men, who promise great usefulness to the church as heralds of the everlasting Gospel.

17. Brother Hicks came to make us a visit, and to spend the Sabbath with us. He thinks the people are generally well pleased with our management of the school; says he hears no complaint, and will endeavor to persuade the parents of children sent to school, to keep them more constantly with us. He still thinks, there will be no want of children to fill the school, whatever may be the number we can admit. We think the greatest difficulty will be in retaining the children long enough to fix their habits, and finish their education. Many of these ignorant people appear to think that their children can become learned in a few months.

19. One of our girls, who has been with us about six months, and is about ten years old, being told that her grand-mother, who has the care of her, having brought her up from her infancy, was coming to take her from the school to go to the Arkansas, replied, with a trembling voice, "I dont want to go away," and immediately burst into tears. She has since wept much, and expressed a great unwilling-

ness to leave us. Her friends would doubtless be glad to continue her in the school, were they to remain on this side of the Mississippi; but we fear they will not consent to remove without her. The Arkansas emigration has already drawn off a number of our scholars. May the Lord send them teachers there, who shall train them up in the way of truth, and complete that, which we would gladly do for them.

20. The boy mentioned Sept. 5th, was this day sent for. He manifested a great unwillingness to leave us, would eat no dinner, and went away alone and wept. The man who came after him, said, the boy's father was well pleased with the school, and would be glad to have all his children here, were it not for the fear, that their mothers would take them away and keep them; and as the boy felt so bad about going, he would leave him for the present.

The little girl mentioned yesterday, finding this boy was left because he cried, said, "When they come after me, I will cry as hard as I can, and may be they will leave me too."

Brother Butrick left us to go to father Gambold's, and thence to attend the talk at the agency.

22. Brother Peter Kanouse arrived from the Choctaw station, with Israel Folgom, a half breed of that nation. He is taking the lad to the Foreign Mission School in Connecticut.

27. Brother Butrick returned. Nothing had been done at the talk, when he left the agency, the governour having just arrived. He saw many of the Indians assembled, and great numbers of white people, who were selling whiskey to them, and also drinking, swearing, gambling, &c. among themselves.

28. Brother Kanouse left us on his way to New-Jersey, with his Choctaw lad. He also took with him from our school a half breed Cherokee, for the Foreign Mission School. The presence and conversation of this dear brother, has been very refreshing to our spirits, and we hope profitable to our dull and sluggish souls. Our communion has been sweet, and separation is painful. We have reason to bless God, that even in this heathen land, we are afforded such precious seasons with Christ and his servants.

30. Being informed, that the king and chiefs of the upper towns were convened in council at brother Hicks's, it was thought best for one of us to make them a visit. This was assigned to father Hoyt, and he went out to day for that purpose.

Nov. 2. Father Hoyt returned, and gave the following account of his visit. "I arrived at brother Hicks's on the evening of the day I left home. Some of the expected chiefs had not arrived, and on that account the council had not formed. A number of men were standing around the two doors of brother Hicks's largest room, and others were standing within. I was invited to pass the crowd and walk in. On entering I observed the king seated on a rug, at one end of the room, having his back supported by a roll of blankets. He is a venerable looking man, 73 years old; his hair nearly white. At his right hand, on one end of the same rug or mat, sat brother Hicks. The chiefs were seated in chairs, in a semicircle, each facing the king. Behind

the chiefs a number of the common people were standing listening to a conversation, in which the king and chiefs were engaged. I was immediately discovered by Mr. Hicks, and invited to walk round the circle to him. The conversation was immediately stopped. Brother Hicks gave me his hand without rising; and then introduced me to the king and to those of the chiefs, with whom I had not been previously acquainted; each in his turn giving me his hand without rising. A chair was then placed for me in the circle. As soon as I had taken my seat, the king inquired after the health of the missionaries, the children, &c. They then resumed their conversation in their own language, continued it a short time, and closed. We were next informed, that supper was waiting. The king and chiefs filled the table, except the place which was assigned to me. The strictest order was observed at table, no one moving a hand until a blessing was asked, nor withdrawing until thanks were returned. The same order was observed at every meal afterward.

"The evening was spent in social conversation, which was carried on with the utmost freedom, Mr. Hicks being our interpreter. The king and chiefs expressed great satisfaction in the school, and many thanks to those who are engaged for the instruction of their children and people. The king observed, it was evidence of great love to be willing to teach and feed so many children without pay; and he did not doubt it would be greatly to the benefit of the nation for though bad men could do more mischief when learned, the good would be much more useful; and he knew we taught the children to be good, and hoped many of them would follow our instruction.

"Notwithstanding the number of people collected, there was not the least disorder or tumult, all retired to rest at an early hour, and perfect stillness prevailed the whole night. The council was not formed until late the next day. It was opened by a formal speech, delivered with animation, and heard with great solemnity. I was told that opening the council in this manner is an ancient religious rite, and considered as an appeal or prayer to the Good Spirit; though few, if any, now understand the meaning of the words used. Several letters were read in council by brother Hicks, respecting the exchange of country, but nothing of importance was done. The council adjourned a little before sunset, and the same order was observed the second night as the first.

"The next morning, being the second after my arrival, I mentioned to brother Hicks my desire to give them a talk, at some convenient time, while the council was sitting, if he thought it would be agreeable to the king and chiefs. He said, it would, no doubt, be agreeable to them; and he would prepare the way by mentioning it as soon as the council met. The king and chiefs being seated in the council house, and the people gathered around, brother Hicks told them I had something to say, if they were willing to hear, and informed me that they would then attend to what I had to say.

"I immediately entered the council house, so called, which is merely a spacious roof, supported by posts set in the ground, and left open on all sides; except that it has a railing which extends

round the whole building, leaving only an opening on one side about the width of a common door. Next the railing on the inside are benches round the whole building, on which the king, old men, and chiefs, are seated; the rest of the people stand on the outside of the railing. I stood a little below the centre of the house facing the king, with Mr. Hicks on my right as interpreter, my audience surrounding me on every side.

"After a short introduction, in which I expressed my thanks, that the Good Spirit had permitted me to meet them; that they had received me as a friend and brother; and were now giving me an opportunity to speak to them, I endeavoured to exhibit the character of the true God, as a being of unbounded benevolence, and brought to view the evidence of this from the works of creation and providence;—told them the good book, which contained the principles of our religion, asserted and confirmed these facts, and also taught us, that to be happy we must be good; that to be truly good was to be like the Good Spirit; that He was displeased with sin, and well pleased only with that which was good, and those who did good;—yet He did good to all, and would have all men told what they must do in order to be happy. This was found in the good book, and the Good Spirit would have all men made acquainted with it. I endeavoured to show them, that the plan for missions and schools among them must have been devised solely for their good; nothing was asked from them; not a foot of their land, or any thing else.

(*To be continued.*)

REVIVAL OF RELIGION IN WATERFORD, PA.

Extract of a letter from the Rev. Johnston Eaton, to the Editor, dated at Erie, Pa. December 31, 1818.

DEAR FRIEND—I have the pleasure of informing you, that God, in his abundant mercy, has been pleased to visit a part of his church near to us with an effusion of the Holy Spirit. An awakening has lately commenced at *Waterford*, a congregation fourteen miles south of this, under the labours of the *Rev. P. Camp*, the Assembly's zealous and very successful missionary. I assisted him in administering the sacrament of the Lord's supper there last Sabbath. Twenty persons were then admitted to the communion, subjects of the awakening, and probably there is that number of others anxiously inquiring. The general character of the awakening at *Waterford* is such as we find in revivals in the Presbyterian Church. The house of God and other places of religious worship were thronged by day and night, the people showing practically their belief that one thing is needful. Solemn anxiety in hearing the word, a countenance indicating the heavy laden sinner, the dropping tear and the sigh, evidenced that God was working on the hearts of sinners. In our examination of those who offered themselves for the communion, it appeared that some had felt transient

convictions for years; a few had been under serious impressions for some months; but the greater part not until the awakening commenced, which was about four weeks ago. A few of the middle aged, but principally the youth, are the subjects of the awakening. One twelve years of age gave encouraging evidence to hope that God the Spirit had wrought effectually on his heart. In this revival, God seems to have especially blessed the inquiries and exhortations made to individuals in conferences and in the family. A considerable number of those admitted received their first deep impressions at the time of these personal addresses from the missionary.

The awakening at Chautauque and several congregations adjoining, of which you have received some information, has in a great measure subsided, except in Springfield, where it still continues. In these congregations, visited with a revival in the year past, one hundred and fifty persons have been admitted to the communion of our church. This accession of members—the hopeful conversion of so many sinners, together with the revival which the christian has experienced in his own soul, has given a new excitement, and drawn from God's children the song of praise. There is joy in the presence of the angels of God over one sinner that repenteth.

With respect to my own charge, I have not much that is encouraging to communicate. The head of the church has been pleased to permit a few drops of the passing shower to fall upon us. In the summer past we received nine members on examination to the communion; also two societies have been formed, in addition to a former one, which, for the present, assist the education fund. The very destitute state of the church here has led our societies to give their aid to this rather than to a fund which of late has drawn the attention of so many of our benevolent societies.

There is no Presbyterian minister; except myself, settled in Erie county, and not one in Crawford, the county adjoining us on the south. We cannot but believe that the Lord of the harvest will shortly answer the prayers and benevolent exertions of his children in these destitute places, by furnishing labourers for this part of his vineyard.—*Week. Rec.*

MISCELLANEOUS.

ON THE CHRISTIAN RELIGION.

The establishment of the christian religion among men is the greatest of all miracles. In spite of all the power of Rome; in spite of all the passions, interests, and prejudices, of so many nations, so many philosophers, so many different religions, twelve poor fishermen, without art, without eloquence, without power, publish and spread their doctrine throughout the world. In spite of persecution of three centuries, which seemed every moment ready to extinguish it; in spite of continued and innumerable martyrdoms of persons of all conditions, sexes and countries; the truth in the end triumphs over error, pursuant to the predictions both of the old and

new law. Let any one show some other religion which has the same marks of a divine protection.

A powerful conqueror may establish, by his arms, the belief of a religion which flatters the sensuality of men; a wise legislator may gain himself attention and respect by the usefulness of his laws; a sect in credit, and supported by the civil power, may abuse the credulity of the people; all this is possible—but what could victorious, learned and superstitious nations see, to induce them so readily to follow Jesus Christ, who promised them nothing in this world but persecutions and sufferings, who proposed to them the practice of a morality to which all darling passions must be sacrificed. Is not the conversion of the world to such a religion, without miracles, a greater and more credible one, than even the greatest of those which some refuse to believe?

FENELON.

THE CHILD'S SONG OF THE LOVE OF JESUS.

While angels please their Monarch's ear,
With hallelujahs, and with songs,
From heaven, he condescends to hear,
The hisping notes of infant tongues.

A feeble child presumes to bless,
The name of Him—who reigns above;
Would shout aloud His matchless grace,
And sing the wonders of His love.

For me—He left those higher skies,
And cloth'd Himself in humble clay;
That I, to paradise might rise,
And dwell with Him in endless day.

For me—the dreadful weight He bore,
Of sin and sorrow, guilt and pain;
That a poor child for evermore,
Might joys unspeakable obtain.

For me—He wore the thorny crown,
And the mock robe of purple dress;
That He, my temples might adorn,
And clothe my soul with righteousness.

For me—my foes He did destroy,
When on the cross He groan'd and died;
That life and peace I might enjoy,
And reign in glory by His side!

T. LEWIS.

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